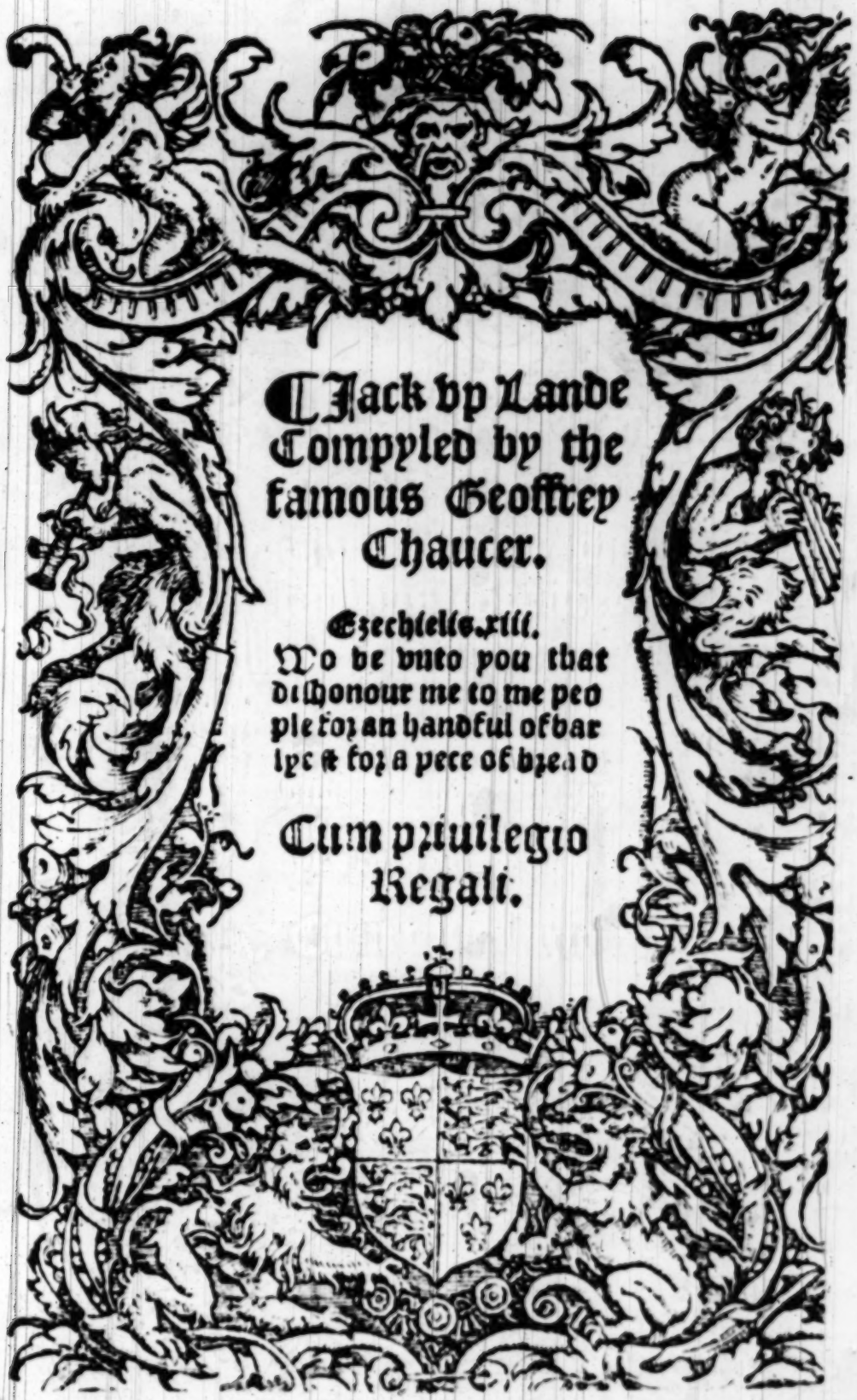

Jack vp Lande Compyled by the famous Geoffrey Chaucer.

Ezechielis.xiii.

Wo be vnto you that dishonour me to me people for an handful of barlye & for a pece of bread

Cum priuilegio Regali.

¶ These be the lewed questions of Freres rytes and obseruaunces the whych they chargen more than Goddes lawe, and therfore men shulden not gyue hem what so they beggen, tyll they hadden answered and clerely assoyled these questions.

Jack vplande make my mone to very god and to all true beleuynge in Chryst ȳ Antichryst and his discyples by colour of holynes walkyn and deceauen Chrystes church by many fals figures, where through by Antichrist & his, many vertues bene transposed to vyces.

But the fellest folke that euer Antichrist founde bene last brought in to the church, and in a wonder wyse, for they bene of dyuers, sectes of Antichrist, sowen of dyuers contrees, & kynreddes. And all men knowē wel that they bē not obedient to bysshoppes, ne lege men to kynges, nether they tyllen, ne sowen, weden, ne repē woode, corn, ne grasse, nether nethig that man shuld helpe, but onely hem

selues her lykes to susteyn, And these men had all maner power of god as they sayē in heauen, and in earth, to sell heauen, and hell to whom, that hym lyketh, and these wrecches wote neuer where to bene hem selfes.

And therfore frere yf thyne order and rules ben grounded on goddes law, tell thou me Jack vp land that I aske of the, and yf thou be or thynkest to be on christes syde kepe thy pacience.

Saynt Paul teacheth, that al our dedes shuld be done in charyte, and els it is not worth, but displeasynge to God, and harme to oure owne soules. And for because freres chalengen to

greatest clerkes of ỳ church, & next folowinge Christ in lyuynge, men shulde for charyte are hem some questyons, and pray hem to grounde theyr answers in reason, and in holy wryte, for els theyr answere wolde not be worth, be it florysshed neuer so fayre, and as me thynk men myght skylfully are thus of a frere.

Frere how many ordres be in earthe, and which is the perfytest order: of what order art thou: who made thyne order: what is thy rule: Is there ony perfyter rule than Christ hymselfe made: If Christes rule be moost perfyte, why rulest thou the not therafter: wythout more. why shall a frere be more punysshed yf he break the rule that hys patron made than yf he breake the hestes that god hymselfe made:

Approueth Christ ony more relygyons than one that saynt James speaketh of: If he approueth nomor

why haſt thou lefe hys rule, and take another: why is a frere apoſtata that leaueth hys order, and taketh another ſecte, ſyth there is but one relygyon of Chryſte.

Why be ye wedded faſter to your abytes than a man is to hys wyfe. For a man may leaue his wyfe for a yeare or two as many mē do, and yf you leaue youre abyte a quarter of a yeare, ye ſhuld be holden apoſtatas.

Maketh youre abyte you men of relygion or no: If it do, than euer as it weareth, your relygyon weareth, and after that the abbyte is better, is you relygyon better, and whan ye lyggen it beſyde you, than lyg ye youre relygyon beſyde you, and ben apoſtatale, why by ye you ſo pre cyous clothes, ſyth no man ſeketh ſuch but for vayne glory, as .ſ. Gregory ſayth.

What betokeneth youre greate hoode, youre ſcaplerye, youre knot-

ted gyrdel, and youre wyde coape?

Why vse ye al one coloure more then other Chrysten men do? what betokeneth that ye bene clothed all in one maner clothynge?

If ye saye, it betokeneth loue, and charyte, certes than ye be ofte ypocrytes, whan ony of you hateth other, and in that that ye wollen be sayde holy by youre clotynge.

Why maye not a frere weare clothynge of an other secte of freres, syth holynes stondeth not in the clothes.

Why holde ye sylēce in one howse more than in another, syth mē ought euer al to speake the good and leaue the euell?

Why eate you flesh in one house more than in another? yf youre rule and youre order be perfyt, and the patron that made it?

Why gette ye you dyspensacyons to haue it more easy, certes ether it

semeth that ye be vnperfyte, or he, that made it so harde, that ye may not holde it. And seker yf ye holde not the rule of youre patrons ye be not than her freres, and so ye lye vpō youre selfes.

Why make ye you as deade men whan ye be professed, and yet ye be not deade but more quycke beggers than ye were before, and it semeth euell a deade man to go aboute and begge.

Why wyll ye not suffer youre nouyces heare youre councels in youre chapter house eare that they bene professed, yf youre councels bene trew, and after godes lawe:

Why make ye you so costly houses to dwell in: syth Chryst dyd not so, and deade men shulde haue but graues, as fallcth to dead men; & yet ye haue more gorgeous buyldiges thā many lordes of Englonde, for ye maye wenden through the

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the realme, and ech nyght welnygh lygge in youre owne courtes, and so mow but ryght few lordes do

Why here ye to ferme youre lymytors, geuynge therfore eche yeare a certayne rente, and wyll not sufker one in an others lymytacyon, ryght as ye were your selues lordes of contreys.

Why be ye not vnder youre bysshops visitacions, and lyege men to oure kynge.

Why are ye no letters of brether hedes of other mens prayers, as ye desire that other men shulde aske letters of you:

If youre letters be good, why graunte ye them not generally to al maner men for the more charyte:

Mow ye make ony man more perfyte brother for youre prayers than god hath by oure beleue, by our baptyme, and his owne graunte, yf ye mowe, certes than ye be aboue god.

Why make ye men beleue ꝑ your golden trentall songe of you to take therfore.x.shyllynges, or at the least. v. shyllinges wyll bryngе soules oute of helle or oute of purgatorye, yf this be south, certes ye might brig all soules out of payne, & that wolle ye nought, and than ye be out of charyte,

Why make ye men beleue that he that is buryed in youre abyte shall neuer come in hell, and ye wyte not of youre selfe whether ye shall to hell or no, & yf thys were south, ye shulde selle youre hygh houses to make many abytes, for to saue many mens soules.

Why steale ye mens chyldren for to make hem of youre secte sith ꝑ theft is agaynst goddes heste, and sithe your secte is not perfit. ye know not wether the rule that ye bynde hym to be best for hym or worst,

Why vndermyne ye not your bre

thzen foz their trespas after the lawe of the gospell, sith that vndernemin= ge is the best that maye be, but ye put them in prisonne ofte whan they do after goddes lawe and by saynt Austines rule, yf ony dyd amisse and wolde not amende him, ye shuld put hym from you.

Why couete ye shrykte and du= tyenge of other mens parysshens, & none other sacrament that falleth to Chzisten folke.

Why busye ye not to heare shrykte of pooze folke as well as of ryche loz des and ladyes? syth they mowe ha= ue moze plentie of shrykte fathers thã pooze folke maye.

why saye ye not the gospel in hou ses of bedzed men? as ye do in rych mens that mowe go to churche and heare the gospell.

why couette you not to burye pooze folke amonge you? sith that they bẽ moost holy, as ye sayne that ye ben

for youre pouertye.

why wyll ye not ben at her dyrges as ye bene at ryche mens: sith God prayseth hem more thā he doth ryche men.

what is thy prayer worth: sith thou wylt take therfore, for of all chapmē ye nede to be mooste wyse for drede of symonye.

what cause hast thou that thou wylte not preache the gospell: as God sayeth that thou shuldest, syth it is the best lore and also ourc beleue:

why be ye euell payed that secular Prestes shulde preache ỳ gospel: sith god hym selfe hath boden hym.

why hate ye the gospell to be preached, syth ye be so muche holde therto for ye winne more by yeare wyth In principio than wyth all the rules that euer youre patrons made And in this mynstrels bene better than ye, for they contraryē not to the

myȝtes that they maken: but ye cō-
trayen the gospell bothe in woȝde
and dede.

Frere, whā thou receyuest a peny
foȝ to say a masse, whether sellest
thou goddes body foȝ ẏ peny oȝ pra-
yer, oȝels thy trauail: yf thou sayest
thou wolt not trauayle foȝ to saye ẏ
masse but foȝ ẏ peny, & certes yf this
be soth thā thou loucst to lyttelmede
foȝ thy soule, and yf thou sellest god-
des body other thy prayer, than it is
very symony and art become a chap
mā woȝse than Judas that solde it
foȝ thyȝty pens.

Why wyȝtest thou her names in
thy tables that yeueth the money:
Sith God knoweth all thynge, foȝ
it semyth by thy wyȝting, that God
wolde not rewarde hym, but thou
wyȝte him in thy tables, god wolde
els foȝgetten it.

Why beareſt thou God in honde
and sclaundȝest hym that he begged

for his meate: sith he was lord ouer all, for than hadde he ben vnwyse to haue begged, and no nede therto:

Frere after what law rulest thou ȳ: wher kyndest thou in goddes law that thou shuldest thus begge:

What maner men nedeth for to begge:

Of whom oweth suche men to begge:

Why beggest thou so for thy bre thren:

If thou sayest, for they haue nede than thou doest it for the more perfec tion or els for the least, or els for the meane, yf it be the moost perfeccion of all, than shulde al thy brethren do so and than no man neded to begge but for hym selfe, for so shuld no mā begge but hym neded. And yf it be ȳ least perfeccion, why louest thou thā other men more than thy selfe: For so thou arte not well in charytye, sithe thou shuldest seke the more per

fection after thy power, lyuynge thy selfe moost after God, and thus leauynge that imperfection thou shuldest not so begge for hem. And yf it is a good meane thus to begge as thou doeste than shuld no man do so but they ben in this good meane, & yet such a meane graũted to you may neuer be grounded in goddes lawe, for than both learned & lewd that bē in meane degre of this worlde, shuld go aboute and begge as ye do, & yf all suche shuld do so, certes welnygh al ỹ world shuld go aboute & begge as ye do, and so shulde there be ten beggers agaynst one yeuer.

why procurest thou men to yeue the here almes, & sayest it is so me defull, and thou wylt not thy selfe wynne the that mede,

why wylt thou not begge for poore bedred mē that ben poorer thā ony of youre secte, that liggen and mow not go aboute to helpe them

selfes, sith we be all brethren in God and that brethehed passeth ony other that ye or ony man coulde make & where mooste nede were there were mooste perfeccion eyther els ye holde hym not youre pure brethren or worse, but than ye be imperfyte in youre begginge.

why make ye you so many maysters amonge you, syth it is agaynst the teachynge of Christ & his Apostels

whose ben all your rych courtes that ye han, & all your ryche yewels, syth ye sayē that ye han nought improper ne cumune yf ye sayne they ben the popes, why gether ye theu of poore men & of lordes so much out of the kynges honde to make your pope ryche. And syth ye sayen that it is great perfeccyon to haue nought in pper ne comune: why be ye so fast aboute to make the pope ỹ is your father rych & put on hym imperfecciō:

sithen ye sayne that youre goodes ben all his, & he shulde by reason be the mooste perfite man, it semeth opē lych that ye ben cursed childrē so to sclaunder youre father, & make him imperfyte, & yf ye sayne that tho goodes be yours, thē do ye ayenst youre rule, and yf it be not ayēst your rule than myght ye haue both plough & carte and labour as other good mē done, & not so to begge by lesyngery & ydell as ye done, & yf ye say that it is more perfeccion to begge than to trauayll or worch w̄ youre hād why preach ye not openly & teach all mē to do so: sith it is ꝑ best & mooste perfyte lyfe to helpe of her soules as ye make chyldren to begge that myght haue be ryche heyres.

Why make ye not your feastes to poore men, and yeueth hem yeftes, as ye done to the rych: sith poore mē han more nede than the ryche.

what be tokeneth ꝑ ye go tweyne

and tweyne together: If ye be out of charitie, ye accorden not in soule.

why begge ye, & take salaries ther to more than other prestes: sith he ꝯ moost taketh moost charge he hath.

why holde ye not saynt Fraunces rule & his testament: sith Fraunces sayth ꝯ God shewed hym this lyuig & this rule, and certes yf it were goddes wyll the pope might not fordo it ozels Fraunces was a lyar ꝯ sayde on this wyse, And but this testamēt that he made accorde with goddes wyll, els erred he as a lyar that were oute of charytie, & as the law sayeth he is curlede ꝯ letteth the rightfull wyll of a dead man lacke, And thys testament is the least wyll of Fraunces that is a dead mā, it semeth that all his freres ben curled.

why wil ye not touche no coyned money with the crosse ne with ꝯ kyng ges hedde, as ye done other Jeuels both of golde & syluer: Certes yf ye

despyse the crosse or ꝑ kynges heade than ye be worthy to be despysed of God and the kynge, and syth ye will receaue money in youre hartes, and not wyth youre handes, it semeth that ye holde more holynesse in your hondes than in your hartes, & than be ye false to God.

Why haue ye exempte you fro our kynges lawes, and bisytinge of our byshoppes more than other christen men that lyuen in this realme, yf ye be not gylty of traytery to our realme, or trespasers to oure bishoppes. But ye wyll haue the kynges lawes for trespas done to you, & ye wyl haue power of other byshops more thā other prestes, and also haue leaue to pryson youre brethren as lordes in youre courtes more than other folkes han ꝑ ben the kinges lege men.

Why shal some secte of you freres paye eche yeare a certayne to her generall prouyncial or minister, or els

to her souerayns, but yf he steale a certayne nombet of chyldren, as som mē sayne, and certes yf thys be soth, than be ye constrayned vpon certayne payne to do theste agaynst goddes commaundement. Non furtum facies.

Why be ye so hardy to graunte by letters of fraternyte to men and women that they shall haue parte and merite of all your good dedes, & ye wyten neuer whyther god be payde wyth youre dedes, because of youre synne, Also ye weten neuer whether that man or woman be in state to be saued or damned, than shall he haue no meryte in heauen for hys owne dedes ne for none other man, and all were it so that he shuld haue part of youre good dedes yet shulde ye haue no more than God wolde geue hym after that he were worthy, and so much shall eche man haue of goddes yefte woute youre lymytacion.

But yf ye wyll saye that ye ben godes folowes, & that he maye not do wythout youre assent, than be ye blasphemers to God.

what tokeneth that ye haue ordeyned that when suche one as ye haue made youre brother or syster, & hath a letter of your seale ỹ letter mought be brought in youre holy Chapter, and there be redde, orels ye wyll not praye for hym, but & ye wyllen not praye specyally for all other that weren not made youre brethren or systrē than were ye not in right charyte, for that ought to becōmne, & namely in goostely thinges

Frere what charyte is this to ouer charge the people by myghtie begginge vnder colour of preachynge, or prayeng, or malles synging: Sith holy write byddeth not thus, but euē the contrary, for al such goostly dedes shulde be done frely as god geueth hem frely.

Frere what charite is this to be-
gyle childzen or they commen to dis-
crecion, & bynde him to youre ordes
that bene not grounded in goddes
lawe, agaynst her frendes wyl, sithen
by this foly bē many apostatase both
in will & dede & many ben apostata-
se in her will, during all her lyfe that
wolde gladly be dyscharged yf they
wyst how, & so many ben apostatase
that shulden in other states haue bē
trewe men.

Frere what charite is this to make
so many freres in euery cōtrey to ȳ
charge of the people: sith persones
& vycares alone, ye secular prestes a-
lone, ye monkes & chanons alone,
wt bishops aboue him were ynough
to the church to do prestes office, & to
adde mo than ynough, is a foule er-
roure and greate charge to the peo-
ple, & thys is opēly agaynst goddes
wille that ordeyned all thinges to be
done, in, weyght, nomber, & measure

& Chryst hymselfe was payd wᵗ twelue
Apostles and a few disciples to preā
che and do prestes office to all ẏ hō=
le worlde, thā was it better done than
it is now at this tyme by a thousand
deal, and right so as foure fyngers,
with a thumbe in a mannes hande
helpeth a man to worche and double
nomber of fyngers in one hōd shulde
let hym more, and the more nomber
that there were passyng the measure
of goddes ordynaūce the more were
a man letted to worke. Rygȝt so as
ẏt semeth it is of these newe orders
that ben added to the church without
grounde of holy wryte and goddes
ordynaunce.

Frere what charyte is this to lye
to the people & saye that ye folowe
Chryst in pouertye more than other
men done, & yet in curious & costly
howsynge & fyne and precious clo=
thyng, & delycious & lykinge fedinge
& in treasoure & iewels & rych orna=

mẽtes freres passen lordes and other rych wordly mẽ & sooneste they shuld bring her cause aboute, be it neuer so costely though goddes lawe be put abake.

Frere what charyte is this to gether vp ẏ bokes of holy wryte & put hem in treasory & so emprysonne hem frõ secular prestes, & curates, and by this cautel let him to preache ẏ gospell frely to ẏ people wout wordely mede, & also to defame good prestes of heresy & lyen on hẽ opẽly for to let hem to shew goddes lawe by ẏ holy gospell to the Christen people.

Frere what charyte is this to kayn so much holynes in your bodely clothing ẏ ye clepe your abyte: that many blynde foles delyren to dye therin more thã in an other. & also ẏ a frere that leaueth his abyte late foundẽ of men, maye not be assoyled tyll he take yt agayn, but is an apostata as ye sayne, and cursed of God and

man both, The frere beleueth treuth & pacience, chastyte, mekenesse, & sobryete, yet for the moze parte of hys lyfe he maye soone be assoyled of hys pryor, and yf he bryng home to hys house much good by yeare, be it neuer so falsly begged and pylled of ỹ pooze and nedy people, in courtes & aboute, he shal be hold a noble frere, o lorde whether this be charite?

Frere what charyte is this to prea se vpon a ryche man, and to entyce hym to be buryed amõg you frõ hys parysh church, and to suche ryche mẽ geue letters of fraternyte cõfyrmed by youre generall seale, & therby to beare him in honde that he shall haue parte of all your masses, matins, preachynges, fastinges, wakinges, & all other good dedes done by your brethren of youre order both whyles he lyueth, & after that he is dead, and yet ye wytẽ neuer whether youre dedes be acceptable to god, ne whether

that man that hath that letter be a-
ble by good lyuyng to receaue ony
part of youre dedes, and yet a pooze
man that ye wyte wel oz ſuppoſen in
certaine to haue no good of, ye ne ge
ue no ſuch letters though he be a bet
ter man to god than ſuche a rych mã
neuertheles this pooze mã doth not
reche therof. Foz as men ſuppoſen
ſuche letters, and many other ỹ frere-
res beheſten to men be full of falſe
deceytes of freres out of reaſon, and
godes lawe, & Chriſten mens fayth.

Frere what charyte is this to be
confeſſoures of lozdes and laydes,
and to other myghty men, and
not amend hem in her lyuing, but ra
ther as it ſemeth to be the bolder to
pyl her pooze tenauntes, and to lyue
in lechery, & there to dwel in pour of
fyce of cõfeſſour foz winnig of wo zld
ly goodes, & to be holdẽ greate by co
loure of ſuche gooſtly offyces, thys
ſemeth rather pzyde of freres than

charite of God.

Frere what charyte is thys to sayn that who so lyueth after youre order lyueth mooste perfytely, and next followeth the state of Apostoles in pouerte and penaunce, and yet the wysseste, and greateste clarkes of you wende or sende, or procure to ỹ court of Rome to be made Cardynales, or bysshoppes, or the popes chapplayns, and to be assoiled of the vowe of pouertye and obedyence to your mynysters, in the which as ye sayn standeth mooste perfeccyon, and meryte of youre orders, and thus ye farē as Pharisees that sayen one and do another to the contrarye.

why name ye more the patron of youre order in youre Conkyteor whā ye beginne masse, than other sayntes as Apostels or marters that hol churche holde more gloryous than them, and clepe hem youre patrons, and youre auowryes.

Frere wheter was saynt Fraun-
ces in makyng of his rule that he set
thyne order in, a fole and lyar, or els
wyse and trew? If ye sayne that he
was not a fole but wyse, ne a liar, but
trew, why shew ye the contrary by
youre doyng? whan by youre sugge-
styon to ỹ pope ye sayd that Frauces
rule was made so harde, ỹ ye might
not lyue to holde it, wythout declara
cyon, and dyspensacyon of the pope,
and so by youre dede ye lete your pa
tron a fole that made a rule so har
de that no man maye wel kepe, & eke
youre dede prooueth hym a lyar, whe-
re he sayeth in hys rule that he toke
and learned it of the holy goost.
For how myght ye for shame praye
the pope to vndo that the holy goost
byddeth, as ye prayed hym to dyspen
se wyth the hardnesse of your order.

Frere which of the foure orders
of freres is best to a man that know-
eth not which is the beste, but wolde

kayne enter in to the beste, & none other: If thou sayest that thyne is the best than sayst thou that none of the other is as good as thyne, and in thys eche frere in the thre other orders wolle saye that thou lyest, for in the selfe maner eche other frere woll say ỹ his order is beste. And thus to eche of the .iiii. orders ben the other thre cõtrary in this poynte in the which yf ony say south, that is one alone, for there may but one be ỹ beste of foure, so folowth it ỹ yf ech of these orders answered to this question as thou doest, thre were false, & but one trew, & yet no man shulde wyte who that were. And thus it semeth ỹ the mooste part of freres ben or shulde be lyars in this poynt and they shulde answere therto. If you say that an other ordre of the freres is better than thine or as good, why toke ye not rather therto as to ỹ better whan thou myghtest haue chose

at the beginning, & eke why shuldest thou be an apostate to leaue hym order, & take ẏ to ẏ ẏ is better, & so why goest thou not frō thin order into ẏ.

Frere is there ony perfiter rule of religion than Christ goddes sonne gaue in his gospell to his brethren, or than ẏ religion ẏ saynt James in his epistle maketh mencion of. If you saye yes, than puttest thou on Christ ẏ is wysdome of god ẏ father vncunyng, vnpower, or euil will, for eyther than he coulde not make his rule so good as an other dyd his And so he hadde bē vncunnyng, that he might not make his rule so good as an other man might, and so were he vnmyghty and not god, or he wolde not make his rule so perfyte as an other dyd his, and so he had ben euyll willed namely to himselfe.

For yf he might, & coulde, & wold haue made a rule perfyte without de fate, & dyd not, he was not goddes

sonne almyghty. For yf ony other ru
le be perfyter thā Chrystes, thā must
Chrystes rule lacke of that perfeccy-
on by as much as the other weren
more perfyter, and so were defaute,
and Chryst had fayled in makynge
of hys rule, but to put ony defaute
or faylynge in god, is blasphemy. If
thou saye that Chrystes rule, and ỹ
relygyon that saynt James mak-
meneyon of is the perfyteste: why hol
dest thou not than thylke rule wy-
thout more. And why clepest thou
the rather of saynt Fraūces or saynt
Dompnyks rule or relygyon or or-
der, than of Chrystes rule or Chry-
stes order:

Frere canst thou assygne ony de-
faute in Chrystes rule of the gospell
wyth the whiche he taught al men se
kerly to be saued yf they kepte it to
her endynge. If thou saye it was to
harde, than sayest thou Christ lyed
for he sayde of his rule, My yoke is

softe, and my burthen lyght. If thou saye, Chrystes rule was to light, that may be assygned for no defaute, for ꝑ better may it be kept. ¶ If thou sayst that there is no defaute in Chrystes rule of the gospell, syth Chryst hymselfe saith, it is lyght and easye, what nede was it to patrons of freres to adde more therto: and so to make an harder religyon to saue freres than was the relygion that Chrystes Apostels and hys disciples held and weren saued by, but yf they wold that her freres saten aboue the Apostels in heauen for the harder relygyon ꝑ they kepen here, and so wolde they sytte in heauen aboue Chryste hymselfe, for the moo, and strayt obseruaunces: than so shulde they be better than Chryst hymselfe wyth myscaunce.

¶ Go now forth & frayé youre clerkes, and ground ye in goddes lawe and geue Jack answere, and when

ye han assoiled me that I haue sayde sadly in treuth I shall soyll the of thyne ozder, and saue the to heauen.

If freres cunne not oz mow not excuse hym of these questions asked of hem, it semeth that they be hozrible gylty agaynst god, and her euen chzisten, foz which gyltes and defautes it were wozthy that the ozder ẏ they calle her ozder were fozdone. And it is wonder ẏ men susteyne hē oz suffre hē lyue in suche maner. Foz holy wzyte biddeth ẏ thou do well to the meke, and geue not to ẏ wicked but fozbyd to geue hem bzead leste they be made therby myghtier thzough you. Finis.

Cpzynted foz Jhon Gough.

Cum Pziuilegio Regali.